The Merit and Reward of a good Intention.

A

SERMON

Preached before the

Honourable Truſtees

For Eſtabliſhing the

Colony of GEORGIA in *America*,

AND THE

Aſſociates of the late Reverend Dr. *Bray*;

AT THEIR

Anniverſary MEETING, *March* 18. 1741-2.

In the Pariſh-Church of St. *Bride* in *Fleetſtreet*.

In which ſome Notice is taken of a late abuſive Pamphlet, intituled, *A true and hiſtorical Narrative of the ſaid Colony*.

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of South Natick

2 COR. VIII. 12.

If there be first a willing mind, it is accepted, acccording to that a man hath. - - - -

THE Apoſtle throughout this, and the following Chapter, is preſſing upon his *Corinthians* a Work of *Beneficence* and *Charity*: And in the Management of the Argument, has ſhewn himſelf a perfect Maſter of perſuaſive Eloquence, applying as well to the Reaſon, as to the Paſſions of thoſe He wrote to, by all the Conſiderations proper to engage both.

That, by urging the Example of other Churches, as a Pattern for their Imitation, He might not ſeem to *upbraid* them——With admirable Art and Skill He at the ſame time takes care to mention, to their Honour, the *Forwardneſs* which they had already ſhewn to the Work. A Method of Addreſs, that, whilſt it inſinuates itſelf into the *Affections*, ſeldom fails of its End upon Men of ingenuous Minds; who are uſually by nothing ſo effectually moved to *Perſe-*

verance in any good Enterprize, as by a juſt Commendation of the Alacrity and Chearfulneſs with which they have undertaken it. All the Enforcement that this Argument is farther capable of, it muſt be allowed to receive from the Aſſurance given in the Text——*That if there be firſt this willing mind, it is accepted according to that a man hath.*

In ſpeaking to the Words, it may be proper to enquire,

I. 1*ſt*, What a *willing Mind* implies, and for what Reaſons it deſerves to meet with the ſame regard from God and good Men, as *Actions themſelves* do.

An Enquiry which I ſhall be eaſily underſtood to make with a View of ſhewing from it,

II. 2*dly*, How far the Deſigns of this *Honourable Body*, and their Proſecution of them, appear to be the Effect of this willing Mind; and in conſequence of it, may reaſonably expect to meet with Approbation and Encouragement from Men, and Acceptance and Favour from God.

III. 3*dly* and *Laſtly*, Out of an hearty good Will to the Proſperity and Succeſs of the great and good Works which ye are engag'd in, I ſhall endeavour to raiſe ſuch Inferences and Reflections from the general Doctrine, as, apply'd to promote the generous Purpoſes of this *annual Solemnity*, may, I truſt, have ſome Degree of Impreſſion, as ſure of meeting with Candour from *this Audience*, under Favour of the Doctrine itſelf, *That where there is firſt a willing Mind, it will be accepted according to that a Man hath.*——

I. And

I. And *1ſt*, I am to enquire what a *willing Mind* implies; and for what Reaſons it deſerves to meet with the ſame Regard from God and good Men as *Actions themſelves* do.

It implies,

1ſt, A *Benevolence*, and

2dly, A *Readineſs* of the Will.

The firſt of theſe will need no Enlargement upon it, ſince it is here *ſuppoſed*, as the Foundation of God's Acceptance of the Will; and ſince it is in truth the very Principle of moral and ſocial Virtues, and of every Inſtance of private and publick Liberality.

But a *bare Benevolence* or a good Diſpoſition, will be of little avail in recommending us to the Approbation of Men, or to the Favour of God; much leſs will it deſerve to meet with the ſame Regard from either, as Actions do, unleſs it be attended,

2dly, With a *Readineſs* of the Will.

Now this Readineſs (the very Word made uſe of by our *Tranſlators* at *ver.* 11.) in the common Notion of it implies, that there is no *Want* of Will either to undertake or accompliſh the Good we intend —— yea, to anſwer the *Original* * there, and in the *Text*, it muſt be underſtood to import —— in Contradiſtinction to Reluctance, Coldneſs, and Indifference; an *Eagerneſs* and *Energy* of the Will; a ſettled Purpoſe of purſuing that which is the Object of it, with the whole *Bent* of our Inclinations——a Readineſs that ſhews a Man to be in earneſt in what He aims at, by a diligent Uſe of his *Intereſt* and *Influence* to promote it.

A good

* Προθυμια.

A good Deſign may fail of Succeſs by good Men's truſting *too much* to the Goodneſs of it. In their Generoſity they may place their Security, and in that Security may be their Diſappointment. They may conclude that a diſintereſted Regard to *public Utility* is at all times ſufficient to inſure the deſired Event; and yet it is poſſible, Experience may convince them, that a Cauſe never ſo good in itſelf, ſtill ſtands in need of an Application even to Men that have no *Ill-will* to it; who nevertheleſs, whether from an *Indolence* of Temper, or whether becauſe they have not been *applied* to, may be found indifferent or indiſpoſed to its Succeſs.

A Mind thus ready is not to be baulked of its good Intentions, without employing every wiſe and reaſonable Method of preventing the Fruſtration of them; without contending with *Difficulties* ariſing from the Nature of the Work, or thrown in the Way, to hinder the Accompliſhment of it. The ſame *Zeal* appears in the *Proſecution* that animated the *Undertaking*; yea, the Reflection upon the Progreſs it *has* made, becomes an Argument and a Spur to the Increaſe of it. *Permanent* as it is *prudent*, it is not to be ſlackened by little Interruptions, or by an united Oppoſition to the generous Efforts of it. Nay, that which may appear to a languid unactive Mind, Matter of great Difficulty, perhaps an inſuperable Impediment, carries no ſuch Appearance to a ſteady Reſolution. It is a *Backwardneſs* of the Will, a *Lukewarmneſs* of it at leaſt, that *creates* Difficulties where there are really none: And Men under this *Liſtleſſneſs* form in their Imaginations ſuch Obſtructions to a good Deſign, as will not ſuffer them to purſue it beyond the firſt Onſet or Trial.

Where

Where there is an hearty Concurrence of the Will, it is not to be diſheartened, though every Meaſure made uſe of ſhould not meet with an Iſſue ſo *ſoon* or ſo *fully* as was hoped for. Great, though good Deſigns are not *eaſily*, are not *all at once* to be compleated. Unforeſeen Emergencies may retard the Execution, and ſtagger the Conſtancy of Men, whoſe Minds are not fully *ſet* upon it, and who are not predetermined, that nothing leſs than *moral Impoſſibilities* ſhall put a final Stop to it.

And, indeed, as there is great *Virtue* in, there is great *Neceſſity* for, this habitual Readineſs of the Will; eſpecially where an Enterprize attended with manifold *Hazards* is the Object of our Purſuit. For what in ſuch a Caſe will a lazy Indolence, or a fruitleſs Wiſh do? Men oftentimes *ſet out* with great Profeſſions and Promiſes of Earneſtneſs and Warmth; but Time and Trials, and, it may be, the Mortification of a Defeat or two, ſoon check their Career, and they ſit down inglorioufly under a Deſpair of perfecting what they have laudably begun. Whereas it is preſumed, that this willing Mind will put them upon *repeating* their Endeavours, notwithſtanding Diſappointments, to obtain their Wills. The Apoſtle does not ſay, that of itſelf, ſeparately conſidered, but that *according to what a Man has*, according as he has continued to exert his Abilities, and uſed the Means in his Power, *it ſhall be accepted*. It is not a *mere Volition*, but a *reſolved* Will; and the genuine Effect of a Will reſolved, is the actual Exerciſe of all the Faculties which a Man is poſſeſſed of, towards the Acquiſition and Completion of that which he has *at Heart*: He will leave nothing unattempted that has any Probability of promoting the general Scheme and ultimate Deſign. In a word, it is a

Readi-

Readineſs, like that which *Moſes* required of all the People, that brought Offerings for the Work of the Tabernacle. *And they came, every one whoſe Heart ſtirred him up, and every one whom his Spirit made willing* *. The ſame was that benevolent *Propenſity* which the Apoſtle ſpeaks of, in the Words before the Text, in the Churches of *Macedonia*, contributing to the Neceſſities of the Chriſtians at *Jeruſalem*. They were willing *of themſelves*, ſays he, *beyond their Power*.

And where this Willingneſs of Mind carries Men beyond the Reach of their Abilities, even to will what they have not a Power to do; no wonder, that God accepts ſuch *Intenſeneſs* of the Will in lieu of the Performance: For as Men are moral and accountable Agents only in Conſequence of the *Freedom* of their Wills, in forming an Eſtimate of their Conduct, we naturally conſider it as the pure Reſult of Volition and free Choice.—Secure then of the *Matter*, we denominate the *Quality* of Actions from the Share of Influence the Will has in them; we place the whole Morality of them in *moral Intention*, and ſo placing it, pronounce of the one from the other; conſtrue and accept the one for the other.

The ſame Regard, it is not to be diſputed, will *God* alſo have to the Intention of the Agent: He will make *that* the Rule of his interpreting the Conduct of all Mankind: Yea, he will *proportion* his Regard for their Actions to the Meaſure and Degree of Concurrence which the Will has had in them. Yea farther, as it is common and ordinary for *Men* to pay this Regard to moral Intention, in judging of the Behaviour of their Fellow-Creatures, there is much *greater Reaſon* for concluding, that *God* will make the ſame the Meaſure and Rule of his judging of it. He certainly

* Exod. xxxv. 5——21.

tainly is better *qualified* than we are, to apply this Rule of natural Juſtice and Equity. As an *omniſcient* Being, He views the Actions of his Creatures as ſubſiſting in the *firſt Principles* of them; whereas we are under the Neceſſity of inferring, oftentimes of but *gueſſing* at the Principle from the Action itſelf, the Effect of it. He, as knowing the inward Diſpoſition of the Heart, has no need of Actions to diſcover it to Him; though they ſerve to us as external Evidence and preſumptive Proofs of the Intention and Will. To refuſe the Acceptance of *which*; where, as is ſuppoſed, there is no Power of performing the Deed, is, in effect, to require Impoſſibilities of Men.

We ſee then what are the Qualifications of the *Will*, to entitle it to, and upon what Grounds it deſerves to meet with the ſame Regard from God and good Men, as *Actions themſelves* do. Let me juſt obſerve, as the Concluſion of this Head, that it is by no means the Drift of the Apoſtle, to give Encouragement to idle and irreſolute Men to content themſelves with having expreſſed a Readineſs to any great and generous Exploit, or to think they have done all that is required of them barely, by *profeſſing* a willing Mind to it. The Argument is moſt evidently urged by Him upon his *Corinthians*, not as an Argument for their acquieſcing in, or for their reſting ſatisfied with what they had done, but as a *Motive* to their Progreſs and Perſeverance in it. An Obſervation here made, to prevent the Miſtakes of Men that may imagine themſelves entitled to all the Benefits of this *willing Mind*, at a Time when, by rebating or by falling off from their former Reſolution and Stedfaſtneſs, they may have too plainly diſcovered they have really had no thorough good Will to the good Work, nor conſequently a Title to any Benefit from it.

I come now to enquire,

II. 2*dly*, How far the Deſigns of the *Honourable Truſtees*, and their Proſecution of them, appear to be founded in this Benevolence and Readineſs of the Will; and in conſequence of it may reaſonably expect to meet with Approbation and Encouragement from Men, and Acceptance and Favour from God.

In forming a Judgment of the *Beneficence* of Mankind, we naturally conſider it as the Effect of their *Benevolence*. Nay, ſo great is the Regard paid to this Principle, that the whole Humanity of an Action is deſervedly reſolved into it.

Wherever then we have undoubted Evidence of a generous Intention purſued, it is uſual, and in moſt Caſes it is highly equitable, to allow unto it all the Commendation and Applauſe that would have been allowed to the generous Action itſelf, in caſe it had reſulted from it.

Nay, this Evidence never fails of having a good-natured Effect upon candid and benevolent Minds; as it diſpoſes them to judge *favourably* of the Means made uſe of, to conclude that the *wiſeſt* and *beſt* have and will be taken for obtaining an End ſo much and ſo well reſolved upon. The allowed Goodneſs of the Intention is at leaſt juſt Grounds for this Preſumption, where there appear no manifeſt Reaſons againſt it. For whom ſhould we allow ſo *likely* to endeavour after the moſt *proper* and *effectual* Means, as thoſe of whom we are fully convinced, that they have the Accompliſhment of the End entirely at Heart?

If by this Principle of Action, and according to this Conſtruction of it, the *Deſigns* and the *Conduct* of the Patrons and Promoters of the Colony of *Georgia* be examined; we need, I am perſuaded, be under no Apprehenſions that the *Humanity* of the one, or the

Propriety

Propriety and *Fitneſs* of the other, will ever deſerve to be called in Queſtion. As to the firſt of theſe, *the Humanity of their Intentions*, it has met with the Atteſtations of a whole Nation. Even thoſe few, who (through Miſinformation, through want of a due Attention to the Difficulties of the Work, or for other Cauſes that will be conſidered in the Courſe of my Subject) may have been miſled into Suſpicions concerning the *Wiſdom* and *Policy* made uſe of in the *Proſecution*, have yet united in the common Acclamations and Applauſes of it, as an Undertaking *good* as it is *great*, *humane* as it is *hazardous*. A Piece of *national* Juſtice that will never be denied to the *Honourable Truſtees*, but by malevolent Men, wilfully reſolved to diſown the plaineſt Evidence of their Claim to ſuch Acknowledgments from the lateſt Poſterity. The firſt Evidence we have of it is their *Charter*; an Act of Royal Favour conſidered as a *Grant*, and rendered more conſpicuouſly ſo from the whole Tenor and Intent of it; as it appears to have been given at the Inſtance of Men, Petitioners for it, with no other View but of becoming beneficial to Mankind; Men at their own Election and Choice induſtriouſly precluded from all Advantage from it; yea, that have entailed this generous *Self-denial* upon their lateſt Succeſſors, as the very Condition of their ſucceeding, in the utmoſt Propriety of the Word, to the *Truſt*: For Guardians and Stewards they are, not for themſelves, but purely for the Benefit of the Colony. A *Relation* to it voluntarily accepted by them, though, from the Nature and Intention of it, foreknown to be neceſſarily attended with great Labour and Hazard in the Execution of it: A *Relation* uſually not ſubmitted to, when of a more private and domeſtic Concern, without Unwillingneſs and Reluctance, even upon valuable Conſiderations. And yet what is this a *Truſt* for? Not for

Fortunes or *Eſtates* already raiſed, ſettled, and ſecured to their Hands by long and quiet Poſſeſſion (and which in ſuch Caſe might require nothing more than a *general Superintendency)* but a Truſt for an *Eſtabliſhment*, for taking Poſſeſſion of a rude uncultivated Country; for reducing it out of that *Chaos* of Confuſion, which in its natural State it was of courſe in, into a State of Regularity, Beauty, and Order; to raiſe, from the very Foundations, *Cities*, and *Villages*, and *fortified Towns*, for the Inhabitation and Defence of a People, to be gathered together from different and diſtant Kingdoms into one collective Body of Men; to protect and defend this new Settlement from Injuries and Violence, to which, at its Erection, looked upon with an evil and jealous Eye by neighbouring *States*, it muſt unavoidably be expoſed; to give it Laws for its Government, to enforce Obedience to them by reaſonable and wholeſome Sanctions; to render it a *Barrier Province*; and above all, to ſecure the Virtue of this People by *Religious* Inſtruction, by cultivating and improving their Morals; that the Hand of Providence may thereby be prevailed with to proſper their Handy-work, and to bleſs a ſober, induſtrious, and frugal Race of Men with Suſtenance, and with an Increaſe of their Subſtance; that, in a Succeſſion of Years, Wealth and Strength may flow back through this Channel to the *Mother* Kingdoms.

This is an imperfect Sketch of the Nature and Deſign of that *Truſt* to which they have ſubmitted. A Truſt (I will venture to ſay of it) that carries no *inviting* Proſpects to recommend it: Yea the very Idea of it conveys to the Imaginations of moſt Men, Difficulties and Diſcouragements more than enough to have deterred them from undertaking it; eſpecially as nothing is propoſed from it of the moſt diſtant Tendency to *Self-regard*.

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If a diffuſive Spirit of Benevolenee appears from the *Charter* itſelf, to have been the ſole Motive of it; this Benevolence, I am ſatisfied, will appear yet more eminently in a *relative* View, by comparing this with other Charters, as well as with thoſe for the Foundation of other *American Colonies*. It would be eaſy upon the Compariſon to obſerve, in Juſtice to this *Honourable Body*, the Difference between *Proprietors* and *Truſtees*, and the great Difference, in all likelihood, in the Aims and Purſuits of them. It would be eaſy to obſerve the Difference between an *Inheritance* and a *Truſt*; between a Truſt to be perpetuated by the *Election* of worthy and fit Perſons from time to time to ſucceed to it, and a Truſt *entailed* upon the Heirs and Deſcendants of the original *Grantees*; it would be as eaſy to obſerve many and material Differences (and natural to expect from them great Advantages to the Publick) between a Corporation made up of *Nobility*, *Gentry*, and *Clergy*, moſt of them Men of ample Fortunes, of high Station and Birth; and between a *ſelfiſh Society*, incorporated for no other Purpoſes but ſolely to be *Sharers* and *Copartners* in the Benefits ariſing from their Incorporation.

Other *Charters*, it is well known, have been primarily and principally given for the Encouragement of the *Body Politic* itſelf, for the Emolument of private Men, perhaps of a ſingle Perſon: Nay, it has ſometimes been the Caſe, that Grants have been the Reſult of *Royal Gratitude*; whereas this muſt be allowed to have been the pure Effect of *Royal Goodneſs*; as a Grant of nothing elſe but of Capacities and Powers to good and benevolent Men, to become the Authors and Inſtruments of the moſt extenſive Good to their Fellow-Creatures; a Commiſſion to them, not to reap Advantages, but to ſow the Seeds and to lay the Foundation of them to the lateſt Generation; that they,

they, together with the preſent, may reap the Fruits of their Providence, and the Effects of their Proviſions for them.

The gracious Purpoſes of the *Georgia-Charter*, to view it once more in itſelf, are a ſignal Proof of the Benevolence of its *Founder*, of his Readineſs and Willingneſs to extend his Compaſſion to the moſt diſtant Objects of it. It *touched* the Royal Breaſt, when made acquainted with the great Numbers of his Subjects, deſirous, but yet unable by their Labour at home to provide a Maintenance for themſelves and Families; and to his Royal Compaſſion Debtors they are, for the Opportunities reached out to them of recovering themſelves out of thoſe Circumſtances of Calamity and Diſtreſs, which, through Misfortunes, or Want of Employment, they were reduced to; and for putting the Means into their Hands of gaining to themſelves and Deſcendants a comfortable Subſiſtence. Theſe were the leading Motives to, and the original Purpoſes of, this Royal Grant. And to what End was the Honourable Truſt appointed, but expreſly, in the Words of the Grant, *for the better and more orderly carrying on the ſaid good Purpoſes of it.* The Planters of this new Settlement, and their Poſterity for ever, were intended to reap the Advantages of it; To their Intereſt, both the *Charter* and the *Truſt* have an immediate Reference and View; nay, the Intereſt of the *Publick* was not otherwiſe intended, by either, but as connected with, and conſequential to, the private and perſonal Intereſt of the firſt Labourers in this Harveſt.

And when it is conſidered, that ſuch Royal Grants are not uſually made, but with a gracious Indulgence *previouſly* given to the Petitioners, to be firſt conſulted and adviſed with upon the ſeveral Purpoſes of them; may not all and every Advantage intended to the Colony by the *Charter*, by juſt Interpretation, be eſteem-

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ed the Effect of a ready Concurrence in the *Crown* to give Sanction and Authority to thoſe good Purpoſes, which ſprang originally from the *Honourable Truſtees* themſelves; to whom, if the Colony be not immediately indebted for all the Privileges and Benefits of the Charter itſelf, as the Reſult of their Repreſentation, Suggeſtion, and Influence; it owes them an Obligation of greater Importance and Concern to it; and that is, their *Acceptance* of the Truſt, ſolely for the Execution of the good Progreſs of it.

The Humanity of the Deſign then being thus evident, it is natural to enquire, in the next place, into the *Propriety* and *Fitneſs* of the Means made uſe of for the Accompliſhment of it. Now it is highly reaſonable to conclude, without coming to *Particulars*, that the ſame Benevolence that firſt inſpired the *Deſign*, ſhould be attended with as plain Marks and Proofs of it in the *Proſecution*. The Deſign, as of the *Charter*, ſo of the *Truſt*, is confeſſedly *humane*. And would it not be ſtrange indeed, that any *Malevolence* ſhould be juſtly chargeable upon Meaſures calculated for compaſſing the moſt *benevolent* Intentions? That Men ſhould be capable of uſing Oppreſſion and Cruelty in carrying on a Deſign of the moſt unbounded good Will? Nay, is it to be imagined, that Men of ſuch Minds ſhould ever entertain a Thought, that *theſe* were fit and proper Means, or that there was any Probability of arriving at a good End by the Uſe of them.

Nevertheleſs, a Charge of this Sort (though principally levelled againſt his *Majeſty's General*, whoſe Life has been dedicated to the Service of this Colony) has, in a very plentiful manner, been exhibited in a late Pamphlet [a] againſt the *whole Truſt*. A Charge ſo incre-

[a] Vide a Pamphlet intituled, *A true and hiſtorical Narrative of the Colony of Georgia*, &c.

incredible, we may be allowed, even without examining into it, one good Effect from; as it of course infuses into good and candid Minds a *just Suspicion* of the Truth of every Fact advanced, to the Disadvantage of the Trust, by the Authors of it. They would seem indeed to set out with a Compliment to the *Board* [b], by saying, they never did, nor yet do, call their *Honour* and *Integrity* in Question; and yet, in the very next Page, they complain grievously of the *Prejudices* of it, through Misinformations and Misrepresentations, against their Petitions. The true Meaning of such Complaint can be no other than this; that all Accounts (however *authentic*) of the Colony, but what came from their Hands, were to be taken by the Trustees for *Misinformations* and *Misrepresentations* of it. In a word, the whole Tendency of that *abusive Piece* is too plainly this; to set the publick Proceedings of wise and good Men, the Result of mature Deliberation, in a ridiculous as well as in a false Light; yea it cometh out as an Appeal to the Humanity of the World, against the Oppressions, and consequently against the *Inhumanity* of the Managers of the whole Design; the Benevolence of which, a Point so clear, and hitherto so undisputed, was to have been passed over without Notice, at least without a formal Attempt to prove it; had it not been for the Effrontry of Men charging the Friends of this Settlement even with *evil Intention*, with using *fatal Artifice* and *specious Pretences*, purposely as a *Hook* and a *Bait* to decoy the Incautious and Unwary into their Ruin [c].

A Charge of so extraordinary a Nature, one would imagine, should be supported by the clearest Proofs; and yet what are the Proofs of it? Such as we know not how to think them in *earnest* in their Recourse to.

[b] Vid. their Preface, p. 1. [c] Ibid. p. 9.

They

They complain then (Men in this respect of an easy Credulity indeed) that they have been *rhym'd* into their Ruin [d]; and imposed upon by a Representation of Advantages arising out of this Colony, which they could never yet find in it.

If we may be allowed to pay any Regard to the *solemn Attestations* of Men upon the Spot, concerning Advantages to be made from it: I know of nothing extant in favour of the Province but what we may conclude it very capable of answering [e]. Too favourable an Account was not to be expected from the Authors of this *Narrative*, when it is considered by the candid Reader, under what *Influences* they wrote. And yet notwithstanding they give out, that they were deluded both by *Poetry* and *Prose* into a better Opinion of it than it deserv'd, we have a Confession from their own Mouths [f], that they nowise question the Possibility of advancing even such Improvements of *Georgia* as the fertile Imagination of the Poet (who had so much abused them) had described.

What is it then, that, after this Concession, they are so uneasy at? Why, at being, as they say, deprived of the *Liberties and Properties of their Birthright, as* British *Subjects* [g].

This is the common Language of Men, who have carried their Notions of *Liberty* to such Lengths, that it is hardly safe for us to suppose it possible they should ever be guilty of any *Abuse* of it. As Men of this Latitude would make but very bad Subjects in any Part of the *King*'s Dominions; incapable of all Restraints, however necessary for the Being and Welfare of the *Body* they are of, they can never be thought fit

[d] Preface, p. 13, *&c.*

[e] Vid. A State of the Province of *Georgia*, attested upon Oath in the Court of *Savannah*, *Nov.* 10. 1740.

[f] Vid. Preface, p. 15. Line 13, *&c.* [g] Ibid.

incredible, we may be allowed, even without examining into it, one good Effect from; as it of courſe infuſes into good and candid Minds a *juſt Suſpicion* of the Truth of every Fact advanced, to the Diſadvantage of the Truſt, by the Authors of it. They would ſeem indeed to ſet out with a Compliment to the *Board* [b], by ſaying, they never did, nor yet do, call their *Honour* and *Integrity* in Queſtion; and yet, in the very next Page, they complain grievouſly of the *Prejudices* of it, through Miſinformations and Miſrepreſentations, againſt their Petitions. The true Meaning of ſuch Complaint can be no other than this; that all Accounts (however *authentic*) of the Colony, but what came from their Hands, were to be taken by the Truſtees for *Miſinformations* and *Miſrepreſentations* of it. In a word, the whole Tendency of that *abuſive Piece* is too plainly this; to ſet the publick Proceedings of wiſe and good Men, the Reſult of mature Deliberation, in a ridiculous as well as in a falſe Light; yea it cometh out as an Appeal to the Humanity of the World, againſt the Oppreſſions, and conſequently againſt the *Inhumanity* of the Managers of the whole Deſign; the Benevolence of which, a Point ſo clear, and hitherto ſo undiſputed, was to have been paſſed over without Notice, at leaſt without a formal Attempt to prove it; had it not been for the Effrontry of Men charging the Friends of this Settlement even with *evil Intention*, with uſing *fatal Artifice* and *ſpecious Pretences*, purpoſely as a *Hook* and a *Bait* to decoy the Incautious and Unwary into their Ruin [c].

A Charge of ſo extraordinary a Nature, one would imagine, ſhould be ſupported by the cleareſt Proofs; and yet what are the Proofs of it? Such as we know not how to think them in *earneſt* in their Recourſe to.

[b] Vid. their Preface, p. 1. [c] Ibid. p. 9.

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fit Men for peopling a *new* Colony with. The *Publick* promiſed themſelves an Example of *Induſtry* and *Frugality*, of *Obedience* and *Submiſſion* to Rules and Directions from every *Britiſh Subject eſpecially*, in this *Plantation*. This would have been an Example worthy of them: as it muſt have had its proper Influence upon the Minds and Manners of other People, as well as upon the *original Indians* they were ſettling amongſt. But if inſtead of this, there has been found in any of them an *idle Diſpoſition*, or a *mutinous Spirit*; we need look no further for one great and true Cauſe of any Diſappointment of the beſt concerted Meaſures, or of any Delay of the propoſed Succeſs of them. It was expected of theſe Men, that they would have been forward in their Acknowledgments to their *Founder* and to their *Benefactors*.

Expectations ſo reaſonable have been accordingly anſwered, in the Gratitude of their Fellow *Coloniſts*, as a Counterbalance to the Clamours of unreaſonable Men, who ſeem to have uſed their Induſtry in nothing elſe, but in propagating evil Reports to the Diſadvantage of a *Settlement* raiſed for ſuch noble and generous Purpoſes——but raiſed,—— it muſt always be remembered, only for the Emolument of thoſe that repaired to it with a Mind willing and reſolved to uſe the Means, that the Nature and Neceſſities of ſuch an *Eſtabliſhment* required of them, in order to its anſwering the Ends and Deſigns of its Erection. All that the *Honourable Truſtees* did or could propoſe, was to reach out to Men of honeſt Induſtry, *Opportunities* of thriving by their Induſtry: to give all reaſonable Encouragement to the *indefatigable Planter*: Yes, to give him ſuch Immunities and Indulgences as were conſiſtent with the general good Intention of the Settlement; and that would, in all human Probability, beſt anſwer and promote it. To with-hold from him

him no other Liberties but such as, when granted, have been found by the dear-bought Experience of former Times, to have been abused to the Destruction of, by changing Plantations and Colonies into Nurseries of *Irreligion* and *Rebellion*.

The *Honourable Persons* entrusted with the publick Management of the Affairs of this *Province* had but too justly exposed themselves to the Censure of wise and considerate Men, had it not been their first and principal Care to make a proper Advantage and Use of the *Misfortunes* which the want of Experience and Trial might and did subject others to, that had gone before them in the like great and good Designs. That this Colony excells all others in Point of *Disinterestedness*, is owing to the Humanity and Benevolence of its *Trustees*; but it is not enough for it to excel others in Disinterestedness, it was reasonably presum'd that it would excel them also in the *Wisdom* and *Policy* of the Patrons of it; and the first Proof of that Wisdom was, their *guarding* against such Liberties as, upon Experience, had been found fatal or prejudicial to other Settlements.

And should there appear in any *Set* of Men a Design of turning the *Province of Georgia* into a *Monopoly*, by the *Merchandize of Negroes*, and of so modelling, as at length to make themselves Lords of it; as a Design of Ambition and cruel Avarice, it would become the Justice and Wisdom of the *Honourable Trust*, with all possible Diligence to guard against it, as a Design destructive of all the good Purposes both of *Charter* and *Trust*, and as threatning the *Province* with greater Dangers than any threatned to it by the Invasion of a *declar'd Enemy*. The iniquitous Fomenters of such a *self-interested* Scheme would but too much resemble (to borrow an Allusion from the Place we are speaking of) the *American Pine*, whose Property

is ſaid to be this, that it *ſuffers nothing to grow near it unleſs of its own Kind* [h].

But after all, what is the Liberty which the Writers of this *Narrative* contend for, a Reſtraint from which is made by them the great Argument and Proof of the Inhumanity and Oppreſſion which they ſuffered? Why, it is the Liberty of uſing *Men for Slaves*, and with as much Aſſurance as if it was a Self-evident Truth they lay it down [i], *that Negroes are the only human Creatures proper to improve the Soil of the Colony*. For theſe they clamour as for one of the *Birth-rights* of *Britiſh* Subjects. How long the treating any Part of the human Species as *Beaſts of Burden*, has been a *Birth-right* of a *Britiſh* Subject, I will not take upon me to ſay; ſure I am, that the *Religion* of ſuch Subjects inſpires no ſuch Principles of Savageneſs and Severity; and the Reaſons inducing the *Honourable Truſt*, as well upon a *Political* as upon a *Religious* Account, to with-hold this Liberty, I am perſuaded are ſuch, as convince the *Publick*, before whom they have been laid, of their Piety and Prudence of yet abiding by *that original and fundamental Reſolution* [k], eſpecially after humble Remonſtrances made to them from a very induſtrious Part of the Province againſt *the Allowance of Slaves* [l]; a People whoſe Application to improve the Soil of this Colony, and the Fruits and Effects which they have already reap'd from it, is an ample Confutation of the Poſition of theſe Men, That Negroes are the *only* human Creatures proper for the Improvement of it.

With

[h] Page 4. of the State of the Province upon Oath, Line 20. *&c.*

[i] Dedication, *p.* 3. *line* 18, *&c.* See alſo *p.* 111. of the Pamphlet, *line* 14, *&c.*

[k] See theſe Reaſons at large, *p.* 8, *&c.* of the Truſtees Account of the Progreſs of the Colony from its firſt Eſtabliſhment, printed 1741.

[l] See Appendix to the ſaid Account, N° 9, 10.

With the ſame pious and prudent View did the *Honourable Truſtees* prohibit the Importation, in order to prevent the Abuſe of *ſpirituous Liquors* (another Subject of Complaint) a Prohibition which, among other weighty Reaſons, no doubt of it, they were led to, from obſerving the fatal Effects of ſuch Liquors upon the Morals of the common People at Home, and the natural Tendency of the intemperate Uſe of of them to diſpirit and to deſtroy as well their Inclinations as Ability to honeſt and hard Labour. Great and many are the pernicious Conſequences of *theſe Poiſons* to the common People of this Iſland, *even yet*, notwithſtanding the Endeavours of *Parliament* to put a Stop to them. And muſt it not be thought a great Proof of the *Modeſty* of Men complaining of this Prohibition, as an *Hardſhip* and *Grievance* upon them, when it has employed the Attention of the *Legiſlature* to find out a Cure for this national Nuſance, and this Bane of the common People: And is it not in Effect, arraigning the Juſtice of thoſe *Superiors* to whom they appeal, for depriving *Britiſh* Subjects of what they will call their *Birth-right*, by depriving them of the Liberty of making as free with their Conſtitutions as a *Felo de ſe* makes with his? Indeed if any Meaſures can be entered upon to render theſe Liquors conducive to the Trade and Commerce of the Province, without apparent Hazard, either to the Lives or to the Religion of its Inhabitants, there is no doubt of it, but they will meet with a due Regard from the *Honourable Truſt*, when it ſhall appear that all the good Purpoſes of this Prohibition may be ſtill anſwered and ſecured by them.

There is one Complaint more of theſe Men, and it is the laſt I ſhall mention, that ſeems a very extraordinary one indeed; and yet, from the Air and Manner with which it is introduced, it is plain they expect

it ſhould paſs with the *Publick* for a moſt juſt and reaſonable Remonſtrance.

That it may loſe none of its Force by a *piece-meal* Quotation, let us take it in the Words in which they have ſtated it [n].

They make no doubt then, but that the good People of *Great Britain* are ſurprized to think it poſſible, *that ſo pleaſant a Clime, ſo fruitful a Soil, ſuch extenſive Privileges (all which,* ſay they, *were publickly given out) and ſuch conſiderable Sums of publick and private Benefactions, have not* ſatisfied *and* enriched *them.*

By the way; Have we not here, from their own Mouths, the true Reaſon of their *Diſſatisfaction*, even becauſe they have not been *enriched*? But why muſt it be taken for granted, that the good People of *Great Britain* will be *ſurprized* at this? yea, will be ſurprized to think it *poſſible*, that they have not been thus *ſatisfied*, by being *enriched*? Whatever theſe Men imagined, ſurely they were never promiſed, that they ſhould immediately meet with *Mines* of Gold, and *Mountains* of Silver, in this *Settlement*; and yet what leſs than theſe could make it Matter of Surprize, that they have not hitherto been *ſatisfied* and *enriched*?

They have thought fit to publiſh to the World a Copy of their *Charter*: But they ſeem to have overlooked, whilſt they were publiſhing it, the gracious Deſign of it, as ſet forth in the Preamble to it; *viz.* That ſuch *poor* Subjects, as through Misfortunes and want of Employment were reduced to great Neceſſity, might, by a Cultivation of waſte and deſolate Lands, gain a *comfortable Subſiſtence* for themſelves and Families. This is the utmoſt that was to be expected in the imperfect State of this Colony: And if any of the *firſt Occupiers* of it have not yet met with altogether

[n] Preface to their Narrative, p. 8. *ad finem.*

ther ſo comfortable a Subſiſtence as has been endeavoured after for them; I will venture to ſay, it has given no generous Mind more Concern than it has given *thoſe firſt Promoters* of this extenſive Work. To ſuppoſe leſs of them, would be to admit, that the Humanity and Benevolence that inſpired the Thought and Plan, deſerted them in the Proſecution of it.

The End of theſe *Britiſh* Settlements, as a *publick* and *national* Concern, is the ſame in all; namely, that they may ultimately conſpire to the mutual Strength one of another, and to the Increaſe of the *Trade, Navigation, and Wealth of theſe Realms.* And this is *expreſſly* the View of this Eſtabliſhment; a View no otherwiſe to be accompliſhed, no otherwiſe intended to be accompliſhed, but by the *Labour* of thoſe that were willing to be employed in it. And without Labour it would not produce a Maintenance for themſelves, or make a Proviſion for their Poſterity. Neither was it to be conceived, that any *large* Profits would inſtantly ariſe to the firſt Occupiers. It was Encouragement enough, as all that could be promiſed, That there was a *natural Fertility* of the Soil (a Truth not diſallowed by theſe Complainants *) to quicken the Induſtry of Men that had a mind to be induſtrious; and that came into this Country, with Reſolutions of uſing their utmoſt Diligence to guard againſt and to ſurmount *Dangers*, which they foreſaw ariſing to them from the very *Situation* of it.

The Authors of this *Invective*, like the Generality of the idle and unthinking Part of Mankind, wherever an Event does not immediately anſwer, grow impatient, and at all adventures conclude, from every Delay of Succeſs, a Want of Judgment in the Managers of it. A Concluſion that is a Proof of nothing elſe but of the Folly of thoſe that make it.

It

* Preface, p. 15. line 13, *&c.*

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It is not so much as p
that they were unacquainte
Conditions of their Settling, er
Colony; or that they were under any Compulsion of *transplanting* themselves to it.

They knew full well that they came of their own Accord into this foreign Country, to be *Traders* and *Adventurers* in it: They knew that they came not to take Possession of a Land *furnished* with, but yet very capable of producing, the Necessaries and Comforts of Life in great Abundance: They were never told that every thing should assuredly succeed according to the Sanguineness of their Expectations. Did they at all consider the Nature of the Undertaking, they could not but promise themselves many and great Difficulties; and greater might, and have in fact arose, than were foreseen or imagined.

As to the *Poor* and *Persecuted*, for whose Relief this Colony was chiefly intended, they had little, if any thing of their own, to hazard, or to be deprived of. It was upon this Presumption, that all Charges of their Voyage, and their Subsistence for Years after their Arrival, were provided for at the Expence of the *Trust*: An Expence which the Goodness of the *Government*, and the Benevolence of private Subjects, together with their own, enabled them to defray; and which Ability they have most faithfully employed, and as faithfully accounted for.

Those *Sister* Colonies, that at present make any Figure in the World, required much longer Time to contend with Obstructions, than *this* has been in *Being*. It is not yet *ten* Years since the Date of its *Charter*; and yet these Men seem unreasonable enough to expect Maturity and Perfection from it already. As if a Colony, a Kingdom in *Miniature*, was to be esta-

blished